1: Lowie E-5 (1926) 1939 NT20 Washo NT20

881 gulu'e he treated as synonymous terms, but the latter is almost certainly dis-
[178] tinct in origin, though fused in recent practice. According to Jack, the t'ew'we is truly Washo, the gulu'e originally Paviotso.

A girl menstruating for the first time always informs her mother. She is laid on the warm ashes put into a pit, but is allowed to sleep inside the hut.
[785] She fasts for four days, but drinks an infusion of sugar-pine leaves. Men must
[224] not touch her clothes or approach her before the puberty dance, lest deer and antelope run away. The fast makes her live longer and keeps her from getting
881 hungry in later life; if she ate, she would die young and would neither grow
574 properly nor get along well.
535 After the four-day period, the father goes around summoning people, who
[481] gather for the dance. Weak from fasting, the girl supports herself with a stick
[778] (ha'du tso'hu, from tso'hu, stick; ha'du, a species of bush) about seven feet high, which is planted into the ground. Its wood is light, and the adolescent's mother has painted it red all over. This pole will aid the girl in later life. After the ceremony, her father takes it far up into the hills, where he plants it in a hole in a rock;[1] and when she is somewhat older, her legs will not weaken in climbing a mountain. Henceforth the stick is not touched. Men and women both dance, always at night, and on the fourth night until morning.[2] An attendant dances with the adolescent to support her because of her weakness.
[434] A giving away of presents (hiyemal'yeki) takes place in the girl's honor; various relatives, dancing in the center of the space, give away money, people being free to come for five or ten cents from the hands of the mother or other kinsfolk.

Fires are kept up outside the ring of dancers, who form a closed circle, singing at the same time. The song leader was compared to a fiddler at a white
[533] people's dance. The words of the song are meaningless: "he'wine, ho'wi'ne; he'wi'ne, ho'wi'na; he'wine, ho'wi'na." In starting to dance, all sing this song, the leader also dancing. After a while another man leads the singing. There are different songs, but no instrumental music. Only young men and women performed, the older people merely looking on from the outside. Sometimes
[624] women stood next to each other in the ring. There is no dance chief and no feast. The movement consists of a short step clockwise (to the left), the left foot being slightly raised and stressing the step, with the right foot dragged
[583] after. The dancers interlocked fingers. If a young man asks the adolescent to dance the t'ew'we with him and she consents, they get married.

841 According to Dave, subsequent menses were not observed at all. Jack de-
535 clared that a girl again dances for four nights after her second menses; but
[262] the third time, the meat taboo, which all informants agree holds for one month after the first menses, is no longer obligatory.

881 After the dance, the girl goes out to swim early in the morning (Jack), or

[1] According to Bill, not the father but a boy hired for the purpose carried the stick up and left it leaning against a tree. It was to make the girl strong.

[2] Bill recollected dances that had lasted only one or two nights, but agreed that a four-nights ceremony was normal.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

is washed all over (Bill). According to Bill, the presents given away in her honor include nice clothing, handkerchiefs, and the like. 881 [931]

The following account by Lillian Eichler[1] tallies with the reports of my informants:

881 535 574

The dance or ceremony is called "the girl's dance," and the girl who is the central figure eats nothing for a period of four days. On the fourth night, the dance is held, beginning at eight o'clock in the evening and continuing until the sunrise of the following morning. The Indians join hands in a circle and move by short dance steps sideways around the ring, humming a sort of chant without words or meaning. The girl, accompanied by some older woman, evidently a chaperon, carries a long staff to support her because of her weakness through loss of food during her fast, weaves in and out of the dance, and joins in the steps. [481]

As the dance proceeds late into the night, the family of the girl give money and other possessions to the dancers to keep them moving and to induce others to join in the dance, the greatest number of dancers signifying the popularity of the family. Shortly after midnight, a big feast is given by the girl's relatives, all present participating. [431]

The ceremony closes at sunrise, when the girl is taken inside of her tepee and attired in bunches of sagebrush, in which money is concealed. She appears later before the assembled dancers outside and throws the money to them amid a wild scramble. A can of water is then dashed over her head, concluding the ceremony, after which she is ready to receive a proposal of marriage. [582]

My own observations follow:

Having heard that there was to be a dance near the schoolhouse in Gardnerville on May 31, 1926, I went there about 9 P.M. The performance took place outside one of the Indian shacks, in front of which a very small fire was kept up, the only other source of illumination being a lantern hung from this hut. At first, relatively few men were seen, women being far more conspicuous—some huddled on the ground in front of the dwellings or alongside of them, others standing in front of the main hut.

After a while, four or five women began to sing on one side of the fire. Facing the singers were two adolescent girls, both holding sticks, one of which was about seven feet in height. The girls would jump two steps to the left, resume their first position, then again jump to the left. It suddenly flashed upon me that this must be the t'ewe'we, which was corroborated by an English-speaking Indian. The girl holding the big pole, he said, had just fasted for four days; in Indian belief this stick was somehow bound up with her good luck; and two other girls ought to dance beside her, one on each side to support her, because she was weak from the fast. [533] [481] [777] [785]

A little later, the performers shifted their ground to a darker site, where they formed a small ring. At first there were only women and girls, some of the latter being very small. The dancers sang what my informant declared to be nonsense syllables. In the beginning, all slowly walked clockwise, facing the center of the circle. Then they began to leap in the same direction, the feet being generally parallel, quite close together, and not raised more than a few inches from the ground. [533]

For a fairly long time the men did not join, though more and more of them

[1] The Customs of Mankind, 178 f.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

Washo did not always wear moccasins. Sometimes they walked in the snow in their bare feet, as Dave declared he himself has traveled for miles.

Snowshoes (cumu"li) are sketched by Dave as approximately circular in frame. They were made of piñon wood, eighteen inches in diameter, and had a buckskin netting, the foot being lashed to the middle. The walker supported himself with a seven-foot pole. Dave used snowshoes along the shores of Lake Tahoe.

TRANSPORTATION

Fishermen would make a cedar-bark raft 12 to 15 feet long by 10 feet wide. Dave remembered such a one from his boyhood and said it accommodated ten to fifteen people and, for fishing was propelled by a long pole along the shore. Jack recalled a rectangular raft (t'a"nup) of willows and tule (ta'a'ya) for crossing the Walker River. It held four to six persons and served to ferry women across with their children, blankets, and basketry. Dave, too, mentioned a willow raft for taking four or five people with their property across high creeks: one good swimmer would take a rope in his mouth and pull the raft to the other bank.

WAR

Sometimes there was friendly competition with aliens. At a joint meeting a Washo once offered to kill a grizzly, to put the Southern Digger Indians (ta'ne.u) to shame. Armed with a short bow and some arrows, he went to the den and killed the beast with four shots. The Washo said to the Diggers present, "I'm a man; you're no fighters, that is why you can't kill a bear. I've killed him." The Diggers were all ashamed and hung their heads.

At other times there was warfare. A Washo had killed a Digger, whose people tried to get even. They were watching all the time. A Washo and a boy about twelve years old were on horseback, looking for fish. Several Diggers surrounded them and killed the man, who had unsaddled, while the lad escaped on horseback.

At one time the Digger Indians had medicine to make people fall asleep. The Washo bought it, then put it out (distributed it among members of the tribe), and sent two young boys to the hills as scouts to find out how many hostile camps there were. In the middle there was a big house, the sweat house, and four bear hides and also some buckskins were hanging down. The war chief said, "We'll surely defeat them; this stuff makes them sleep; we'll all go there and kill their best man first." When the Washo approached, all the enemies slept and their nice big dogs, instead of barking, were also asleep. When the Washo jumped on them, the enemy woke up, but it was too late. The women, too, were knocked over the head with a club, the Washo killing nearly all the camp. After this event the enemy tried to get even. The Washo took all the skins away from the Diggers. They had a war dance (ma'haulos) in celebration. Women" and men danced over the capture of the best fighter's scalp without the loss of one Washo. The captain announced, "The day after tomor-

" On one occasion Dave denied the participation of women in the scalp dance.

stick of gum to pieces of yard goods and a loaf of bread. If the family were well-to-do, they bought the gifts themselves. (Teena's family bought $75.00 worth of gifts.) If the family were poor, others would help them buy gifts. After this Teena ran to the nearest water and bathed the paint from her body. The nearest water was the Carson River, about three-quarters of a mile away. She went into the water wearing only the brassière and breechcloth, though it was the middle of winter and cold.

The territory of the Washo Indians lies almost entirely on the eastern slope of the Sierra Nevada mountains, and extends out into the semi-arid eastern foothills, partly in the State of California and partly in Nevada. Lake Tahoe, which is on the boederline between the two States, is the centre of the area.

S. A. Barrett[1] states that the Washo Indians form either an aberrant Hokan group or a distinct linguistic family with cultural relationships to the California tribes Maidu and Miwok to the west, and the Great Basin Shoshonean tribes Paiute and Shoshone to the east. The relationship to the California area tribes appears in the use of the conical slab-dwelling and semi-subterranean ceremonial house; in the boulder mortar, cobblestone pestle, and soap-root meal brush; and in the use of acorn as a food. The relationship is also evident in the prominence of certain types of fine, coiled basketry and in a considerable number of geometric patterns bearing descriptive names. The similarities to the tribes of the Great Basin region to the east are shown by identical foods and in the similar methods employed in securing these foods, especially in that certain nets are used in fishing and rabbit-hunting and that similar methods are employed in handling the *pinon* nut and other vegetable foods. The twined basketry resembles very closely that of the Great Basin cultures, and certain stone implements are also very similar. Barrett also says that the Washo are more closely allied to the Great Basin area than to the California area. He does not mention the puberty ceremony in his publication.

A. L. Kroeber[2] states that the puberty dance for girls was practised, perhaps in a Shoshonean guise, since neither the valley Maidu, the hill Miwok, nor the Yokuts give this dance in developed form.

Robert H. Lowie[3] reports that the most important dance was the girls' puberty ceremony, and he says it was still common in the Carson Valley. According to one of his informants, named Jack, 'A girl menstruating for the first time always informs her mother. She is laid on the warm ashes put into a pit, but is allowed to sleep inside the hut. She fasts for four days, but drinks an infusion of sugar-pine leaves. Men must not touch her clothes, or approach her before the puberty dance, lest deer and antelope run away. The fast makes her live longer and keeps her from getting hungry in later life. If she ate, she would die young and would neither grow properly nor get along well. After the four-day period, the father goes around summoning people, who gather for the dance. Weak from fasting, the girl supports herself with a stick . . . about seven feet high, which is planted into the ground. Its wood is light, and the adolescent's mother has painted it red all over. This pole will aid the girl in later life.

'After the ceremony her father takes it far up into the hills, where he plants it in a hole in a rock; and when she is somewhat older her legs will not weaken in climbing a mountain. Henceforth the stick is not touched. Men and women both dance, always at night, and on the fourth night until morning. An attendant dances with the adolescent to support her because of her weakness. A giving away of presents . . . takes place in the girl's honour; various relatives, dancing in the centre of the space, give away money, people being free to come for five or ten cents from the hands of the mother or other kinsfolk. Fires are kept up outside the ring of dancers, who form a closed circle, singing at the same time. The song leader was com-

is more than a few miles from running water. The importance of bathing in Washo ritual life made access to water particularly important. Springs were considered choice wintering sites because the water never froze over.

Material Culture

The following outline gives the main items of Washo material production. Almost all of these items have seperate terms in the Washo language. Most of the terminology not included may be found in the vocabularies by Merriam (1904 and 1904-1935) and Kroeber (1907). The author's field data are supplemented here primarily by the works of Dangberg (1919) and Stewart (1941).

A. Housing and related items.
1. Winter house of poles, branches, sod, etc. in a conical form (galis dangal. Plate V, A illustrates a galis dangal.
2. Windbreak of branches in a half-dome form (gadu). Plate V, B.
3. Shade of various forms (ta?a).
4. Hunting and fishing blinds (ma?angal).
5. Meat drying scaffold (bialî).
6. Bed (tada), seat (itkolanga), and mat (maba) of woven sagebrush bark.
7. Fireplace (diyu itgumaȼwȼ) and torch (ulu ushi).
8. Log footbridge (mogahat).
9. Log ladder (bakmanga).
10. Fish dam (imbashuk).

B. Clothing and ornaments.
1. Blankets or robes of whole skins or woven from strips of rabbit skin (dayoliti and umbidu). (Plate IV, C).
2. Deer or antelope skin clothing.
   a. belt (mellîu)
   b. breechclout (gumyoyabuwa)
   c. poncho (damu)
   d. skirt (tsiluȼîl)
   e. dress (mangumtash)
   f. apron (imbashuda)
   g. moccasins (moko)
   h. headband (ihȼbeyȼgul)
3. Leggings (pȼkishu wigas), woman's napkin, and baby diaper of sagebrush bark.
4. Helmet of fiber cord (megodihȼp).
5. Round snowshoes (shumelîi) with wood rim and bark or skin network.
6. Bracelet (mȼliuyȼk), necklace (umlȼauk), and ear pendant of bone, plant, or shell (madap) beads (makau).
7. Hafted and unhafted bone or stone drills.
8. Body paints of red (sawasan), yellow (waltsatsini), and white (dipak) in mineral pigments and charcoal for black (wȼlyauwi).
9. Feathers (tsisuapo), especially of magpie or eagle.
10. Scratching bone for tattoos.

1/1 [see end plate V, following p. 74 -- Analyst]

9. Fish hook of bone with fiber cord. 227
10. Tule boat and long wood pole. 501
11. Snares. 224
12. Traps (itpakmal¢t), especially the rockfall type for small rodents. [411]
13. Wooden club, for rabbits primarily.
14. Rabbit and fish net (digush) of fiber cordage. [283]
15. Antelope drive fences (mugigush) and corral. [229]
16. Obsidian or cane blade knife (tagil).
17. Broken cobble chopper. 412

E. Food processing implements.
1. Bedrock mortar (lam) and stone pestle (bits¢k), see Plate III.
2. Metate (d¢mg¢) and mano (gamum).
3. Seed storage pits (damyao) and mounds, particularly for pinenuts, Plate II, B illustrates a pinenut cache. 251 252
4. Roasting pit, Plate II, A shows pinenuts roasting.
5. Digging stick (dishu). 412
6. Hooked (beyugum) pinenut gathering pole (bih¢?). [413]
7. Sticks to lift hot cooking stones (golang) into the cooking basket.
8. Looped (baleo) or peddle (kaas) stirring stick used to remove stones from the cooking basket. 415
9. Skin and animal stomach bags (tash¢p). 412
10. Soaproot brush (itgumbeyut) or comb (itwega). 482
11. Carrying net.

F. Other manufactures.
1. Stone pipe (de¢k) used with a skin tobacco bag (bankush tash¢p). 276
2. Bone and willow whistles. 534
3. Cocoaon rattle (diyu angal).
4. Shaman's kit. 756
5. Puberty ceremony staff of elderberry wood (be du? cuhu?).
6. Ball of skin (mugiahua) filled with sagebrush bark used in a football game. 481
7. Net and rope used in a game.
8. Dice (boko?), counters, and small sticks used in hand games. See Plate V, C. 526 524
9. Top made of a stick and pine pitch.
10. Toy sling.
11. Buckskin calendar string with a knot to be untied each day until specific event begins (balogo). 24

For information on food, water, and medicines see pp. 20-21.

Clothing and Ornamentation

Most of the year the Washo went barefoot and practically nude. A breechclout for the men and a front apron for the women was universal. Beyond that 291

the individual variation was great. Tailoring of clothing, cutting and sewing to fit the physical shape of individuals, was extremely minimal for a climate as cold as that of Washo territory. Hank Pete claims that a few men and women had the "power not to freeze" and would go without moccasins in the snow.

Some hints as to Washo dress in January and February of 1844 come to us from Fremont (Nevins 1956, 351-9). These excerpts refer to contacts with several Washo groups. "During the day a few Indians were seen circling around us on snowshoes, and skimming along like birds; but we could not bring them within speaking distance...The Indians had only the usual scanty covering, and appeared to suffer greatly from the cold...as the poor fellow suffered greatly, shivering in the snow which fell upon his naked skin. I would not detain him any longer, and he ran off to the mountain where, he said, there was a hut near by. He had kept the blue and scarlet cloths I had given him tightly rolled up preferring rather to endure the cold then to get them wet."

The same day "We had scarcely lighted our fires when the camp was crowded with nearly naked Indians...appeared to have been out on the sage hills to hunt rabbits..." Fremont commenting on his Washo guide Melo said "He was thinly clad, and nearly barefoot, his moccasins being about worn out." And "During the day several Indians joined us on snowshoes. These were made of a circular hoop, about a foot in diameter, the interior space being filled with an open network of bark."

Ingalls (1913, 69) wrote that "Their dress, summer and winter, is a rabbit-skin tunic or cape, which comes down to just below the knee; and seldom have they leggings or moccasins. The children at the breast were perfectly naked, and this at a time when overcoats were required by Captain Simpson's party. The women frequently appeared naked down to the waist, and seemed unconscious of any immodesty in thus exposing themselves."

The most common and important robe or blanket was made of woven rabbit skins. It was light, warm, and made in a variety of sizes from a child's size (dipi? ngaming) requiring 6 or more skins and also used as a shawl by adults, to a large size (tí¢li dipi?) requiring up to 30 skins. A man, his wife, and children and visitors may all sleep under the same blanket. The blanket is generally their only covering at night and they sleep nude except for the breechclout or apron. A single adult size blanket 5 feet square requires about 24 skins. Blankets of any size also serve as robes worn outside the galis dangal in cold weather. Plate IV, C illustrates the use of the rabbit skin robe.

A new blanket is a dayoliti and one about two years old, when the hair begins to fall out, is a magu tal sali. The blanket wears out at the foot end

[See end plate IV, cat. 116, following p. 74 -- Analyst]

824 [291] [513] [854]

Sagebrush bark was used for several things in addition to the sock and leggings. Rolled and sewed loose it served as a mattress. It was plaited into a mat and was also used as a diaper, baby pad, and women's napkin.

481 [824]

Snowshoes (shumelli) were made round with a slight tail of manzanita or other wood with buckskin, deer sinew, or bark for webbing. A piece of wood about 5 feet long was bent round when it was green, the ends tied and cut or burned, and was put between two flat rocks to dry. The final diameter of the loop was from 14 to 18 inches. Usually a buckskin strip three or four inches wide was twisted until it was about an inch wide and this was then plaited vertically and horizontally across the circle of wood forming an open network. The foot was lashed to the middle of the netting and a pole several feet long was used to aid in support while walking.

352 [824] [856] [531]

A willow basketry cradle (bikus) was made in triangular outline with a heavy willow across the top and along the edges and twined vertical rods. A horizontal reinforcing rod ran across the back, 12 inches from the top of a large cradle, where the hood and the carrying strap attached. The hood or sun shade (ma?yodop) was twined with pendants of shell or beads suspended from the front "to prevent the child from becoming cross-eyed." The ma?yodop carrys a design of parallel diagonal lines for a boy and a continuous zigzag or diamond chain design for girls. A temporary baby basket was also made for a newborn child with an oval back, woven sides at the head end, and no hood.

854 352 [824]

A sagebrush bark pad was put down and the infant, wrapped in a small rabbit skin robe, was placed over this and lashed to the cradle with buckskin. A buckskin strap was attached to the back of the cradle and passed over the forehead of the woman who carried it.

Cradles were made in a variety of sizes and a child was put in a larger cradle when it outgrew the one it was using at the time. A child may have as many as five cradles. One large cradle from the Genoa Museum measured 11" wide at the top, 3 1/2" at the bottom, and 32" long. It had 11 weft and 38 warp elements at the center. Plate V, D illustrates a basketry cradle.

302 [291]

Headwear consisted of a knotted hair net (megodih¢p) of twine worn only by the men, headbands (ih¢pbey¢gul) of deer skin or a fur piece, and feathers (tsisuapo). There was considerable individual variation in hair dressing and there was no one style for men or for women. The front and at times the sides were cut to form bangs. It was worn long, past the shoulders, possibly parted in the middle. It was also made into one or two braids, the braid held by sagebrush strands. If one braid, it fell behind and if two they usually fell in front over the shoulders. Another way was to tie the hair in a knot at the back of the head.

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Achomawi N55

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CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Yo	El	Hd	Es	Yo	To	Ne	Ua	At	Ze	Yg	Ut	Kl	AS
1540. Sole welded to foot	•	•	-	-	•	-	-	-	-	-	-	-	-	-
1540. Heel seam	•	•	-	-	-	-	-	-	•	•	•	•	-	-
1544. Ankle flaps added	•	•	-	-	-	-	-	-	•	•	•	•	-	-
1545. Ankle height	•	•	-	-	-	-	-	-	•	•	•	•	-	-
1546. Thongs added	-	-	-	-	-	-	-	-	•	•	•	•	-	-
*1546a. Olivella-shell beading	·	·	·	·	·	·	·	·	·	·	·	·	·	·
*1539. Skin moccasin, 1-piece	-	-	-	-	-	-	-	-	•	•	•	•	-	-
1540. Seam on outer side of foot	-	-	-	-	-	-	-	-	•	•	•	•	-	-
1542. Seam up heel	-	-	-	-	-	-	-	-	•	•	•	•	-	-
1543. Seam up toe	-	-	-	-	-	-	-	-	•	•	•	•	-	-
1544. Uppers added	-	-	-	-	-	-	-	-	•	•	•	•	-	-
1545. Ankle height	-	-	-	-	-	-	-	-	•	•	•	•	-	-
1547. Calf height	-	-	-	-	-	-	-	-	•	•	•	•	-	-
1548. Hind cole added	-	-	-	-	-	-	-	-	•	•	•	•	-	-
1550. Thongs added	-	-	-	-	-	-	-	-	•	•	•	•	-	-
1551. Moccasin of: deerskin	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1552. Badgerskin	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1553. Ground-hog skin	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1554. Fur left on skin moccasin for winter use	-	-	-	-	-	-	-	-	•	•	•	•	•	•
*1554a. Regularly for babies' use	-	-	-	-	-	-	-	-	•	•	•	•	•	•
*1555. Woven-bark moccasin	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1556. Moccasin lining	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1557. Shredded bark	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1558. Deer hair	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1559. Rabbit hide	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1560. Badger hair	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1561. Woven-bark overshoe	-	-	-	-	-	-	-	-	•	•	•	•	•	•
*1562. Sandal	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1563. Leather	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1564. Bark	-	-	-	-	-	-	-	-	•	•	•	•	•	•
*1564a. Tule and rushes	·	·	·	·	·	·	·	·	·	·	·	·	·	·
1565. Snowshoe	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1566. Circular shape	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1567. Oval shape	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1568. Tennis-racket shape	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1569. Thongs of: leather	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1570. Sinew	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1571. Vegetable cord	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1572. Withes	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1573. Sticks	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1574. Lacing: across	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1575. Lengthwise	•	•	•	•	•	•	•	•	•	•	•	•	•	•

GAMES

*1577. Ball Race (catch) • • • • • • • - • • • • • • •

1578. Race: race along course	•	•	•	•	•	•	•	-	•	•	•	•	•	•
1579. And return	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1580. Goal: line on ground	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1580a. Paired posts	•	•	•	•	•	•	•	-	•	•	•	•	•	•
1581. Ball	•	•	•	•	•	•	•	-	•	•	•	•	•	•
1582. Stuffed skin	•	•	•	•	•	•	•	-	•	•	•	•	•	•
1582a. Wrapped sagebrush	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1583. Approximate diameter (in.): 3	•	•	•	•	•	•	•	-	•	•	•	•	•	•
1583a. 5	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1583b. 8	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1583c. 10	-	-	-	-	-	-	-	-	•	•	•	•	•	•
1586. Propulsion with foot	•	•	•	•	•	•	•	-	•	•	•	•	•	•
1587. Bare foot	•	•	•	•	•	•	•	-	•	•	•	•	•	•
1587a. Moccasins optional	•	•	•	•	•	•	•	-	•	•	•	•	•	•

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